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ABSTRACT

The project group "Preparedness for Peace" at the Malmo School of Education in Sweden studies ways of helping children and young people to deal constructively with questions of peace and war. As part of this work, experts with special interest and competence in areas related to peace education are interviewed. This publication explores the views of James Calleja and Thomas Daffern. James Calleja is executive director of the Foundation for International Studies at the University of Malta and coordinator of its peace education activities. Thomas Daffern is involved in various activities related to peace studies at the Institute of Education, University of London, as a teacher and as a researcher and development officer. (Author)

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PEACE EDUCATION:
PERSPECTIVES FROM MALTA AND ENGLAND

James Calleja
Thomas Daffern
and
The Project "Preparedness for Peace"

The project group "Preparedness for Peace" at the Malmö School of Education in Sweden studies ways of helping children and young people to deal constructively with questions of peace and war. As part of this work, experts with special interest and competence in areas related to peace education are interviewed.

This publication explores the views of James Calleja and Thomas Daffern. James Calleja is executive director of the Foundation for International Studies at the University of Malta and coordinator of its peace education activities. Thomas Daffern is involved in various activities related to peace studies at the Institute of Education, University of London: as a teacher and as a research and development officer. – Interviewer: Åke Bjerstedt.

PEACE EDUCATION: A CONVERSATION WITH JAMES CALLEJA, FOUNDATION FOR INTERNATIONAL STUDIES, UNIVERSITY OF MALTA

1.

ÅB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

JC: I am a graduate in education of the University of Malta from where I obtained my Bachelor's Degree. Then I moved on to the University of Padua in Italy where I undertook research in the philosophy of education. I recently got my Ph.D. from the Department of Peace Studies of the University of Bradford. My thesis dealt with Kant's philosophy of peace and history.

I got interested in peace education mainly after I had met Helena Kekkonen in 1987. After that I was given the opportunity in Malta, through the Foundation for International Studies, to start a program on peace education. We first organized a national seminar for teachers in particular, education advisers and principals from both public and private schools. Helena Kekkonen was then invited, to give some lectures. The proceedings of that seminar were published in a book (Calleja, J., Busuttil, S. & Kekkonen, H. /Eds./ Directions in the study of peace education. Valletta, Malta: Said, 1991). This was the first national seminar on the topic in Malta, and I am pleased to say that the academic study of peace education in Malta as such started with this national seminar. This was in 1989.

Two units of studies in this area in the faculty of education of the University of Malta were then introduced. One concerns the theoretical perspectives on peace and education and the other is on the practical dimensions of peace education. Our student teachers at our faculty of education have now an opportunity to choose these units during their course of studies. They are not compulsory. They are optional, but already we have had about 60 students. Hence, 60 of our future teachers already have some basic information and have done some research on peace education.

2.

ÅB: What do you think of first when you hear the words "peace education"?

JC: I think the word peace and the word education are the two most important words in our vocabulary. Basically our philosophy in Malta, if I may say so, focuses on peace education as that area of study where edu-

cation influences peace strategies and peace strategies would influence education. We work on a concept which does *not* focus on peace as being the absence of something. Very often we hear that peace is the absence of structural or direct violence. With our students we try to undertake research leading to a concept of peace which is the presence or the essence of something else.

ÅB: When you think of the goals of peace education, as you see them, would they include more than knowledge? Would you, for example, also try to promote certain values?

JC: You can look at peace education as education *about* peace or education *for* peace. Basically what we do with our students is that we try to inculcate the idea that peace education is a dynamic process which they themselves could start on the basis of some theoretical framework that they themselves have personally discovered from readings, group discussions and research. This is why we have two units. What I teach is the theoretical background, with normally classical texts. It is a history of the ideas on peace. Then the second unit focuses on practical strategies in the classrooms, how to put these theories into practice. One important project which my students are working on at the moment is a manual for teachers in the primary school entitled "Education for Mutual Respect": A Teacher's Manual for the Study of Peace Education. I have given my students sort of a skeleton draft of the manual which we discussed and which we change and add to as we go along. In the appendix of this manual, we shall give – which I think is extremely important – some guidelines to the relevant literature, for example, texts on the United Nations as an organization, literature on peace studies in general and on the philosophy of peace, and some literature on the Mediterranean. We want to give to Maltese teachers (who never had the opportunity to deal with peace education), an idea of what peace education is all about and give them some background. So we are working on this manual this year for primary school education, hoping that next year we proceed to secondary education and then to the incorporation of peace studies at the university level.

ÅB: Will this manual then be published and made available for teachers?

JC: Yes, this is our idea. After editing etc., this will be a manual which we will definitely distribute to teachers in our schools.

3.

ÅB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

JC: In my own school days, nothing was heard about peace education. Some form of concept related to peace education may have been at the back of some teachers' mind. But definitely, there was no mentioning of peace education or anything which has to do with peace education. In fact, the schooling was very much competitive, so the values of peace could not really be said to be present.

4.

ÅB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

JC: The existing social studies syllabus does have an element of peace education. As I said before, we started in 1987 thinking of doing serious work on peace education. We are lucky to have a Minister of Education who is very much in favour of introducing peace education in our schools. Of course, he wants to see more concrete examples of this and of our work with student teachers. Our perspective is to start a top-down approach, that is to say, we first embark on research, then draft the programs, and then introduce peace education in schools. We want to make sure that our future teachers have enough knowledge and background in peace education so that when they would see the syllabus in front of their eyes they would not be surprised. We are training the trainers. This is where we have started.

ÅB: You said that there is an element of peace education in social studies. Could you say something more about that?

JC: You might find some elements of peace education in the civics classes or some others in the history lessons at primary level. But this is very little, almost insignificant.

5.

ÅB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

JC: Yes, I do believe, of course, that schools can contribute to peace education. If not schools, who could do this? I think it is the task of schools, both private and public, to incorporate peace education in the syllabus.

ÅB: What is the situation in Malta with respect to private and public schools?

JC: One third of our school population goes to private schools, two thirds to government schools. We have to make sure that the values of peace education are inculcated in both. So far private school education has been

more inclined to include peace education than government schools. Some experiments have already been undertaken in private schools, and we are very much satisfied by their reception, and we want to make use of this interest in peace education of private schools to encourage government schools to take up the idea as well. With regards to steps and measures, as I mentioned before, we started with student teachers. That does not mean that other initiatives have not been undertaken, such as ad hoc lectures or small study circles, but basically we want our student teachers to help in drafting the programs to be implemented in schools later on. This is our strategy.

ÅB: When you think of teachers' steps and measures right in the classroom, what is the first thing you come to think of?

JC: We favour an integrated approach. We have invited some of the teachers to give us their ideas, with respect to particular school subjects, about how they themselves would incorporate the values of peace within their subject, and we have had some encouraging results there. Since our syllabi in primary school education do give you flexibility, primary school teachers have also experimented with this kind of approach and have given us feedback on what they think about it. In the area of teaching practice, the student teachers try out some approaches and they report back to us.

Before we started with the projects and the national seminar, we had several meetings with higher authorities on this. In fact, if you have a look at the report of the national seminar, you would see that, for example, the President of Malta opened the seminar. It was a symbolic gesture, but we wanted to make sure that our authorities were au courant with what we were doing, that we had their moral support. It was an example of confidence building between the grass-root levels and the top-levels, and it *did* make a significant difference. We were of course also very honored and pleased to have the Minister of Education of Malta Dr. Ugo Mifsud Bonnici address the seminar twice.

6.

ÅB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

JC: With younger students we emphasize the arts and games. For example, a set of games have been drafted, based on cooperation strategies in the classroom. An exchange program was held with the University of Jyväskylä. My student teachers worked on a project on cooperation strategies in the classroom. The same was done by the other student teachers from Jyväskylä, and when we met, we developed through discussion a com-

parative study, and we discussed what we mean by cooperation, how this could be developed, where it would lead to and what we are trying to achieve through cooperation. We are now at a stage, with some of the students, to discover how the concepts of peace, communication, cooperation and confidence building, could be developed into tuition packages which students themselves could use, with the help of teachers, of course. This is with younger students.

With older students we have worked, for example, with newspapers cuttings, commenting events and with videos, depending on the interests that the students have and what they themselves propose. With older students, we prefer to ask the students what they themselves would prefer to discuss in terms of peace. It is marvellous how many ideas come out! We sort of leave the initiatives in their hands, and then we act as facilitators or mediators.

7.

ÅB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

JC: One important thing here is that the upper-secondary school teacher himself has to have some background in peace education. This is a sine qua non. We cannot expect teachers at whatever level they are teaching to introduce and incorporate peace education without they themselves have had some training in it.

Let's take a language subject as for example Italian or English. Most of the proposals we had from upper-secondary school teachers were to try to incorporate peace education through literature itself or by using drama. There are also ideas on setting up exhibitions. The students themselves would work on and prepare exhibitions. Another idea that came up was using questionnaires that the students themselves would like to work upon. So these were some ideas which came from dialogues with upper-secondary school teachers.

Of course, we have various pressures on our students and teachers at this level. The students have to sit for formal examinations to enter university, so it is very difficult to include peace education within the programs of studies, especially if students are given the impression that what they are doing is something "extra". Therefore, it has to be integrated in the ordinary work and seen as relevant also in practical terms.

8.

ÅB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

JC: I am very much involved in international education. I think that the terms "disarmament education" and "peace education" could all be incorporated under one heading, that is to say "international education".

We have a tendency to call our own program a program of "international education" and then include peace studies within "international education". From a Unesco Tunis meeting, which was held late in September 1991, this was one of the themes which was debated during the three-day seminar: What should fall under "international education"? The two subjects that were seen as legitimate topics to be discussed under "international education" were precisely "peace education" and "human rights education". I think there was considerable agreement on this. So I would prefer to include under the word "international education" peace education and human rights education and stop at that, rather than carry on with "environment education" etc. As peace researchers or as peace educators I think we should be very specific on what to look into rather than open up to too many areas. Peace education should not be an umbrella concept but specifically concerned with the education *about* peace and *for* peace; peace as communication, cooperation, confidence building.

9.

ÅB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

JC: One of the problems of peace education in the Mediterranean area has always been related to the fact that peace has very much been associated with politics. It would be more agreeable to parents, more acceptable to our children and to our authorities, if we *do not* correlate peace with politics. The difficulties arise when this correlation takes place. If we remain on the level of values, then the problems will be less. This is one of the reasons why we are working very hard on a concept of peace as communication, cooperation and confidence building. Difficulties arise if people think that we are trying to create a sort of new form of political or religious move-

ment, since it is the politician or/and the "religious" person who normally speak about peace.

10.

ÅB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

JC: Teacher training is extremely important. As I have said before, you cannot expect miracles in our classrooms, teachers have to be trained, they have to be given concepts and practice in peace education. They have to do their own things, they have to make up their own frame of mind, they have to do their own research. It can be integrated in various subjects in the program of teacher training from psychology to philosophy of education. What minimizes conflicts? What starts conflicts? Such questions could be tackled in psychology of education with a peace perspective.

Teachers themselves can work on tuition models which they themselves can apply later on in the area. From my experience the moment a teacher is given a book or a text which is not directly related to the subject he or she is working upon, there might be complete rejection. It works better if the teacher himself creates his own material, based of course on other materials, but something which he himself has done and now feels he can put into practice. This I found to be more useful than any other methodology.

11.

ÅB: In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?

JC: We have had some experience of this kind of peace education with students representing a variety of nationalities. I am referring to the experiments we had in 1987 and 1991 with what we call "The United World College Mediterranean Project". One of The United World Colleges is in Trieste in Italy, with students from different nationalities. Two summer schools were jointly organized by the College of Trieste and a group of students from Upper Secondary Schools in Malta. A theme related to peace education was chosen as a constant point of reference in discussions, seminars and community work. What is important to highlight from this experience is that the students themselves worked together for three weeks. They had community work in the morning, seminars in the afternoon, and leisure activities in the evening. They also lived together, and this was one

of the main ideas behind the exercise: that the students live together and share their experiences. It really worked out well. I was very pleased with both experiments, and I cannot see why it cannot work in the future. There are financial difficulties in this, however. You have to secure a budget.

ÅB: Would there be different ethnic groups within the schools of Malta itself?

JC: No, Malta is a fairly homogeneous population. We have a culture which is European and Mediterranean at the same time. Politics might have been a source of division in the past, but today I am pleased to say that this obstacle has been intelligently overcome. Since we have a two-party system, you might encounter a segregating element of politics among students and teachers in the same school. But this is not a major problem.

12.

ÅB: Sometimes the term "global survival" is used to refer to an area dealing both with the risks of nuclear war and with the risks of far-reaching environmental damage through pollution and overuse of resources. How do you look upon dealing with these two categories of risks together in school? Do you have any suggestions as to how the teacher could approach the problem area of environmental damage?

JC: As I indicated before, my idea is that the more content areas you include, the more you could disorient your students and confuse yourself. I am not saying that environmental education should not be part of peace education. I am simply saying that it is related. It should be given space within peace education, but it should not be highly emphasized. Educators with special training in environmental education should take care of the more detailed analysis of environmental damage. My own idea is that peace educators should really concentrate on the values of peace and the possible incorporation of peace education into the existent systems of education.

13.

ÅB: Is there anything else that you would like to add about the school and peace education?

JC: Education acts in various countries should include peace education in education programs. It should be enforced. It might not be very much in line with the values of peace education if you impose things, but peace education can only get credibility as a subject if it has a legal foot to stand on.

ÅB: Do you think of it as a separate subject or do you think of it as some-

thing that is integrated in other subjects?

JC: There are various views on this. With the amount of subjects one finds on the curriculum, if one had to add peace education as a separate subject, the student would perhaps get one dose of peace education once every fortnight, whereas with an integrated approach he or she might get one small dose every day. I would be very much in favour of giving small doses every day rather than one more specific dose every fortnight. So I am for the integrated approach, and I think that is the most feasible and most practical way of incorporating peace education. Of course, you find various theories on this, but I think experiments with peace education as a separate subject will fail because these do not fit the very philosophy of peace education.

One basic thing one should keep in mind for the future is that teachers have to be trained, so that they themselves know exactly what they are talking about. At the present moment, many countries have no elements of peace education training at all in teacher education programmes. One cannot expect peace to flow from ignorance. Normally where there is ignorance, there is conflict.

PEACE EDUCATION: A CONVERSATION WITH THOMAS DAFFERN, INSTITUTE OF EDUCATION, UNIVERSITY OF LONDON

1.

ÅB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

TD: I have been brought up in an environment related to education and peace. I was born in Montreal, in a multi-cultural context, with parents rather to the left politically, in the McCarthy period. We moved to Britain in the 60s. My mother was one of the founders of CND in Britain, and I was taken on protest marches, singing peace songs almost before I could walk. My father was a management consultant. He made some pioneering work on human relations in industry, using the concept of management by objectives back in the 50s and 60s. From both sides I inherited an interest in organization and psychology. My mother worked in European Studies in the University of Sussex in a school unit as a French teacher. My house was very much full of discussion.

My own main background area is philosophy. At an early age I decided that my real interest in life was theoretical, a concern with asking deep questions. I started reading ancient classics, but I dropped out of school very early. My experience of conventional secondary education in Britain was such that I decided that it would be better to educate myself, so I dropped out and went around the country, wrote a lot of poetry. But I ended up going to the university, taking A levels in Ancient History and English. Through reading ancient history I got very interested in classical philosophy. However, my experience of academic philosophy was disappointing again – it was at Bristol. I found it arid and dry. At the time I was only 19. One of the professors of philosophy said: I will not discuss Buddhism because it's not really philosophy, and at the same time my own reading had convinced me of the importance of Oriental thought and the importance of global perspectives in philosophy. So I resigned.

Instead I studied three or four years in Canada on a very intensive self-directed study program, reading through the world's philosophical classics, making up my own curriculum that I hadn't been giving in university, reading source materials on Buddhist thought, on Hindu philosophy etc. I also went back and read traditional texts (Kant, Hegel etc.), putting them in a global perspective. I lived in a sort of semi-isolation, working in Canada. This was in the early 80s, at the time Reagan

was elected as president. I was living in Alberta, Canada and travelled in the midwest of the United States. The climate I was living in was very split between a very small minority of Canadians being interested in peace issues and other people wanting more missiles.

The Iranian revolution was a shock to me. I had been living in a hermetically sealed environment, just doing my own studies, and as part of that I had read the Koran and other Islamic texts. Then suddenly one was confronted with the Iranian revolution, the real world. I began to realize that you just can't study alone, so I then got more involved in peace grassroots, peace work and committees. I decided to go back into the heart of the world, in a sense, partly under Quaker influence. I decided to go back to London. I went back to university to get my degree.

I chose to read history at the University of London, because I figured I had done enough philosophy. What I wanted was contemporary history, the facts, so I specialized in East-West contemporary relations, Soviet and East-European history and development. By that time I got involved with a group of philosophers looking at peace issues – Philosophers for Peace. My interest in that was just growing, and after I graduated I was working with Philosophers for Peace and also made contacts with Scientists Against Nuclear Arms, SANA, and other peace groups.

It was through those contacts that I heard about the project of the University of London to get some sort of Department of Peace Studies or a center set up. By that time I graduated and was looking for some kind of niche or work to do. So I was very excited when I discovered that project and felt it was really a work that could be seen as a continuation of my earlier interests and activities, so I got involved. We got some funding from a Quaker trust. That was in January 89. We had funding for a year which was then extended to two years. So that is really the background to my present work at the Institute of Education, University of London, where I am now involved in various activities related to peace studies – as a teacher and a research and development officer.

2.

ÅB: What do you think of first when you hear the words "peace education"?

TD: I think first of a poem on "peace with work to do" – how much work there is to do, what a richness is in that.

ÅB: And if you think of it in terms more like a definition, how would you briefly state what you think of?

TD: I tend to define concepts in a process way, so I think in terms of education towards a state of peace which isn't yet there necessarily but is potentially within us. I see it as an educational process towards an optimal state of being. I have been studying Thomas Aquinas, and he talks about peace as the supreme attribute of humanity, realized from love, and he develops a philosophy of teaching that I think we can still have insights from. His whole philosophy is based on the *love* from which peace flows!

ÅB: If you think in terms of categories such as knowledge, insights, attitudes, values, behaviours etc., what would you like to think of as goals of peace education? Would that be knowledge and would there also be other things?

TD: It would be knowledge, yes, but I would emphasize that you must study in order to act, you can't divorce study and action. In practical terms, I think education for peace should include goals of fostering cooperation with people, altruism. I think people by nature are cooperative. My experience is that if you can only create the right conditions, you can manifest this latent altruism in people. Education seems to be in a sense Socratic: it's an act of remembering what we already know, it's a rediscovering of our latent good tendencies.

ÅB: What about values and attitudes? Do you think that it is a proper goal of peace education to promote certain values and attitudes?

TD: I wouldn't necessarily use the word "promote", but I would certainly try to uncover values and attitudes which are there and can be fostered. I mean: educators in a sense are leaders, or guides for a growth process.

ÅB: You would not like to use the word "promote", but you could think of using the word "foster"?

TD: Yes. Altruism and cooperation are all-embracing terms, but within that we can talk about caring, a concern for other people. The concept of love is very important. On the opposite side you have fear, jealousy and anger, within the educational system the whole competitive style of learning. But there is an old way of learning through love and through interests: you can foster people's own creativity without competition. Some people are good at this, some are good at that, and it's like we all are artists, creating a picture together, and the educator ideally is somehow working to coordinate in a network those growth processes. It can become a community process – a social pedagogy.

3.
ÅB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?
TD: I think so. I think in my own school experience I was most fascinated by history, humanities, English, French, geography. I learned a lot, especially from history. I worked with private teachers on ancient history, which wasn't really available on the curriculum of the traditional school. We had a history teacher who sang songs on his guitar to get across some of the basic curriculum. By and large, however, it was a traditional English grammar school education. But I worked a lot in drama, planning to be an actor, and I still have a high regard for the potential of drama in the work of peace education.

4.
ÅB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?
TD: Yes, I think they do. I think there are a lot of teachers scattered over England, Scotland, Ireland and Wales who are doing experimental work in the spirit of peace education. They often do not use the term peace education. They are looking at environmental issues, talk about global education or emphasize human rights. I think a lot of teachers have pioneered in the last decade in these areas. Obviously there have been critical difficulties and the present emphasis on the national curriculum seems to marginalize these kinds of activities into a peripheral position. But I think there is still a lot of work that has been done, can be done and will be done. Britain is a land of educators – it is a land that produced Alcuin and many other philosophers of education, and for several of these people, peace was central to their work. Regardless of short-term political difficulties, I think there is enough educational infra-structure in Britain to look optimistically at the future possibilities.

5.
ÅB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?
TD: Yes, I think it definitely is possible. In a sense, everything schools do in the field of education and they do well, may be contributing in the end to peace education. We have to consider the contexts in which the whole education process is taking place. But having said that, we need also to think

through the relations between different parts of the curriculum, between different educational approaches that can foster that process more than others, and I think a lot of work needs to be done thinking that through. A national curriculum is not per se a bad thing. But at the moment the discussion about our national curriculum seems to have focused on other things. And some of the developments seem potentially detrimental to peace education. History and geography are now optional subjects from the age about 13 – a frightening thought to a historian. And the attitude to language training is dismal. Most of the EEC countries have made two foreign languages compulsory. In Britain, it is only one. Unfortunatey, there is in Britain a kind of insularity and cultural arrogance which does not facilitate peace education efforts.

6.

ÅB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

TD: I think on the whole younger students work with more diverse learning approaches, including cooperative games. A friend of mine is dealing with environmental education, taking kids out into nature. Environmental education is very popular at present, and it appeals to young children quite a lot. Older students cope more with formal education processes. They can use more traditional peace studies material. However, I think that I wouldn't want to stress too much the differences. I would like to see education as a kind of rainbow spectrum and would like to think that we are all young in a sense in approaching new knowledge.

7.

ÅB: If you were an upper secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

TD: Within history, which is the subject I would most likely be working with, I can think of lots of ways of high-lighting peace. If I was teaching a sixth form class tomorrow in peace education, I would probably teach something on the history behind the Gulf War, which is something that I am working with at the moment. Within the history curriculum there is a slot for world history going against the kind of nationalistic history education that has been common. If you study the professionalization of history teaching during the 20th century, you note a number of reports

published by the League of Nations in the 30s and 20s, including analyses of a number of history textbooks, trying to take out the extremely nationalist perspective. Sweden was one of the countries that endorsed that whole process, and I think we need to carry that work forward. So in relation to the Gulf, this whole question about European-Arab relations, the whole tension, I would look back at the crusades, for instance, where both sides made terrible mistakes: the slaughter that went on for instance when so-called Christians invaded Jerusalem – the Jews were locked in a ghetto and killed. The Muslim image of us is often "something barbarian from the North" – they are terrified. I would also like to teach my students about Bagdad in its heydays. It was one of the educational centers of the planet. I would deal with Britain's role in the Middle East and now this war. My agenda in teaching a class like that would be: First to instill wonder, because I think that education at its best should lead people to wonderment at life, because life is so complex and wonderful. I think that in true learning, true philosophy we have to start from the students' emotional involvement, their wonder and awe. When you are struck by the wonder of life, you cannot possibly react with violence, because it's no way to respond to something that is wonderful. You will always find a strategy around problems – to dialogue, to make friendships and so on. In spite of these Saddams, the tyrants of this world, we could look for good people behind the tyrant, around him, and I believe you can find some solution. Through my teaching I would like to give my students some glimpse of those possibilities. A similar sort of strategy could be used to many other problem areas, like Northern Ireland.

8.

ÅB: In international debates the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

TD: I think all these terms are important. If I had to use a general overterm, I certainly would prefer "peace education" to "disarmament education". I feel that disarmament education is definitely a subfield. "Global education" and "education for international understanding" are both useful terms, the latter being related to the Unesco declaration of 1974, but going much further back. As a kind of working umbrella term I tend to use the phrase "peace and world order studies", which I find to be a useful, comprehensive expression. The term "world order" was used back

in the 20s and is now linking human rights issues, environmental issues, the global community concept and so on with peace issues.

ÅB: When you think of "peace education" versus "peace studies", what are your connotions or preferences?

TD: I don't see them really as separate. Hearing "peace studies" I tend to think that all this is a more theoretical or high-level work – sixth form and university level; whereas "peace education" is used more for the lower levels of school. But obviously the fields are overlapping, and education is a lifelong process. You could argue that "peace studies" is maybe a fairly theoretical subfield of "peace education".

9.

ÅB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

TD: I don't think so really. However, one has to be pretty sensitive to possible difficulties like that and think about various reactions in advance and not be seen to or want to come at this whole question from a partisan or narrow base. I mean, education is not about indoctrination or a party-line approach, it's about creating a space for discourse and for the learning-process. If you do your work well in a comprehensive way, then I think parents and children would both benefit from what you can do. I think also you should try to tailor the approach to the needs of the community. Obviously if you are teaching a class of tin miners in Bolivia, you can deal with it very differently than when working with a group of middle-class children in Britain.

ÅB: Some years ago I felt that in Britain there were fairly fierce discussions in the British press about peace education. The message from conservatives seemed to be that peace education was something you shouldn't deal with. Is that still true?

TD: In a sense yes. However, I would argue that the debate has become more sophisticated. Even people on the right have realized that actually you do need it. I've had "support" for the university project from people that I would have thought to be hostile to the whole project. They seem to realize that they need the expertise that has been built up on violence, for instance, when dealing with some of the traditional concerns of the right. Actually the peace educators have strategies and ways of dealing with and

understanding conflicts which are useful. The peace educator even can reeducate the educators of the right! In a sense these questions still are controversial, but I would hope they could be dealt with in a creative way, in a way that gets people to think. The problem is when you get blocked and say: There are two positions, black or white, you are either for or against. Now, however, I think we more often get the reaction: There is an area here that is worth looking at and that one can approach in different ways.

10.

ÅB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

TD: I wouldn't be presumptious in suggesting that I know what needs to be done. But I can mention some possibilities. One of the things that I think is most exciting for teachers in the field of peace education is its inter-disciplinarity, that it can appeal to people from the whole spectrum of education, from science to humanities. The course that we are running at our Institute is arranged in that way. It's only a small start, but there are other courses around. Teacher training institutes in Britain are aware of and looking at these issues now. Interdisciplinarity and getting people to think across traditional sectors needs to be done and, fortunately, is being done, but it needs to be done more. One of the things that needs to be done in my country is also to put education in general back on the agenda of society – we need more funding for teacher training, more priority given to the whole educational profession.

ÅB: What about in-service training in your country? Does that deal with peace education issues to some extent?

TD: Yes, it does to some extent. There are courses, for instance at our Institute. I know that some similar work has been done elsewhere; in Bristol, for instance, good work has been done. I think it is important that we do not have just initial teacher training in this area, but also in-service. You then come back and make contact with the latest research. It's important to have a continued feedback at all levels.

11.

ÅB: In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?

TD: I think it is possible. I think great efforts are made. Britain is very much a multi-cultural society, much more, I think, than Sweden, and for a longer time; and I think a lot of work has been done in schools to affirm that in a creative way in different educational contexts, using various classroom materials, posters, videos etc. The very flag, Union Jack, consists of crosses from different regions and countries, and Britain can be seen as an experiment in intercultural and international co-existence, which is under threat. My nation as such doesn't exist, it's a multi-cultural experiment. There are people in London from every corner of the earth, and a typical classroom in London reflects that and the mother tongue may be any one of ten or more.

I think that that can be a starting-point for an act of wonderment: Here we are, all the children of people from all different parts of the globe and yet, you know, we all have sorts of common interests, and we can all learn from each other. I am very interested in interfaith dialogue and you can do a lot with the fact that every country and religion has its own holidays. You can build educational work around that which can be used for peace. One of my projects is an interfaith peace calender, with 365 days a year, each day sacred to some group. Peace is a thing that units us in a way, a common core of our enterprise. Attention to this in an area like Northern Ireland is obviously urgently needed in the schools, and peace education there actually got government backing in a way it doesn't in England.

12.

ÅB: Sometimes the term "global survival" is used to refer to an area dealing both with the risks of nuclear war and with the risks of far-reaching environmental damage through pollution and overuse of resources. How do you look upon dealing with these two categories of risks together in school? Do you have any suggestions as to how the teacher could approach the problem area of environmental damage?

TD: I think those are both very important fields of study and should be treated in every classroom in the world. The Gulf War with this burning of oil was one reminder of the link between war and environmental threat. I think this Gulf War has highlighted that future wars just have to be avoided because of that. An advanced industrial planet cannot accept that kind of devastation.

My discussions with David Hicks have made it very clear to me that it's not a suitable strategy in the classroom context to use *fear*. I think maybe in the early 80s peace education used the motivation of fear too much. It's

not appropriate to focus on pictures of the horrors of nuclear war. Yes, it's there in the background and if students want to find out, then use the material. But I think much more important is to stress the positive strategies, to create visions of alternative futures to think through. Global survival is in itself too negative a term for me. We should be affirming life's wonders and possibilites more instead. I think that this empowers students, and education should be about empowerment. They are going to get enough of the negative aspects on their TV-screens, from their comics and from the news in general. What I am trying to do at the university instead of focusing on environmental damage, pollution etc. is thinking through alternative technologies: maybe we don't need to use so much energy etc.

Do I have any suggestions as how the teacher can approach this area? Yes, by going straight to the task of finding solutions. Kids are clever people and they all know the problems; but get their minds working creatively! In every single class on this planet there is a genius – in a sense there is a whole class full of geniuses. As a teacher, try to unlock their own creativity! They are going to have to solve the problems of the future – they are tomorrow's inventors, scientists and engineers. They will figure out the ways, and really all you can do is guide them towards that process. Instead of filling kids with facts that they then have to master and digest and pop out in exams, you should stimulate their minds to think towards their own discoveries, their own creative work on our way to a better future.

13.

ÅB: Is there anything else that you would like to add about the school and peace education?

TD: The only thing I would like to add is that all of this that I've said should really be put in a global context. I think we are at a threshhold now. We can *either* move into a global age of peace where education would be very high up on our agenda and that's what I am hoping is happening. *Or* we are going to go into new dark ages where schools would kind of fade away and the mass of people will still be waging wars. I am hoping that the Gulf crisis is in a sense the last hiccup of the old way, and that it's going to shock humanity into seeing these choices. Surely we are capable of better things with our wealth of knowledge, with the advances of science in all fields. There are tremendously exciting times to be alive and I am hoping that we can deal with the problems together and bring that more positive vision of the future into being.

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